THE TRUE NOTION OF Perſecution Stated. IN A SERMON PREACHED At the Time of the Late CONTRIBUTION FOR THE French Proteſtants.

By *GEORGE HICKES*, D. D. Chaplain to his Grace the Duke of *Lauderdale*, and Vicar of *Alhallows-Barkin*, *London*.

Publiſhed at the earneſt requeſt of many that heard it Preached.

Πῦρ, καὶ σταυροὶ, θηρίων τε συστάσεις, ἀναλομαὶ, διαιρέσεις, Σκορπισμοὶ ὀστέων, συλλοπαὶ μελῶν, ἀλυσμοὶ ὅλου τοῦ Σώματος, καὶ κόλασις τοῦ Διαβόλου ἐπ' ἐμὲ ἐρχέσθω ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω. *Ignat. ad Rom.*

Γινώσκετε, Ἀδελφοὶ, ὅτι ἡ ἐπιδημία ἐν τῷ κόσμῳ τουτῷ τοῦ Σαρκὸς ταύτης μικρά ἐστιν, καὶ ὀλιγοχρόνιος, ἡ δὲ ἐπαγγελία τοῦ Χριστοῦ μεγάλη, καὶ θαυμαστή ἐστιν, καὶ ἀνάπαυσις τῆς μελλούσης βασιλείας, καὶ ζωῆς αἰωνίου. *Clem. ad Cor. Ep.* 11.

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THE TRUE NOTION

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2 Cor. iv. 9.

Perſecuted, but not forſaken; caſt down, but not deſtroyed.

The precedent Verſe is this:

We are troubled on every ſide, yet not diſtreſſed; we are perplexed, but not in deſpair; Perſecuted, but —

THESE words are ſpoken by S. *Paul*, not of the Chriſtians in general, but of the Apoſtles; who above all other Chriſtians, were ſo obnoxious to ſufferings, becauſe they preached the new Doctrine of the Goſpel; which was the deſtruction of all other Religions, throughout the *Jewiſh* and *Gentile* world.

But becauſe the Diſciples, or Lay-profeſſors of Chriſtianity have in all Ages and Governments ſuffered in proportion with the Preachers of it, I ſhall conſider the words in general, as they regard the whole body of any Chriſtian Communion, that ſuffer in any common Perſecution; The Paſtors with their Flocks, the Teachers with their Hearers, the Clergy with the Laity. For it often ſo happens, that all that will live Godly ſhall ſuffer Perſecution, and that the profeſſors of Chriſtianity, be they Miniſters, or People, muſt

through many Tribulations and Afflictions, enter into the Kingdom of God.

For Christianity is a suffering Religion, and above all others exposeth its professors to persecution, because when the Supream Power happens to be Infidel, Idolater, or Heretick, and so sets it self against the Gospel in general, or any particular truth of it, it becomes the duty of all Christian Subjects to suffer, if they will not fly. There's no mean in the Gospel betwixt these two extreams, denying the Faith, or * fighting in the defence of it, being equally damning sins; for as it is written, *Whosoever denieth me before men, him will I deny before my Father which is in Heaven:* So it is as plainly written, *Whosoever resisteth the Power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation.* And that we should in no exigence do the one, nor the other, but * chearfully suffer, or save our selves by flight, it is also written, *That every one, who shall forsake Houses, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, or lose his Life for Christ's sake, and the Gospels, shall receive an hundred fold, and inherit Everlasting Life;* and *that they are blessed, who are persecuted for righteousness sake, for theirs is the Kingdom of God.*

* *Just. Mart. Apol. 2. p. 64. edit. par. 1615. dial. cum Tryph. p. 236, 323, 363.*

* Ἀλλὰ ἀρνεῖσθαι ἡμᾶς τὸ ὄνομα τοῦ Χριστοῦ, ἀγωνιζομένων ὑμῶν, θανατοῦσθαι μᾶλλον αἱρούμεθα, καὶ ὑπομένομεν, πεπεισμένοι ὅτι πάνθ' ὅσα ὑπήγηται ὁ θεὸς διὰ τοῦ Χριστοῦ ἄγαθα παραδώσει ἡμῖν· δὴ πρὸς τούτοις πᾶσιν εὐχόμεθα ὑπὲρ ὑμῶν —— *Just. Mart. dial. cum Tryph. p. 323.*

Accordingly hath it been the practice of all good Christians to suffer or *fly*; for so we are used to speak, not that flight is not one sort of suffering (for it implies forsaking of House, Relations, Lands, and Country) but that it is the custom of all Languages, to speak of the lesser evil, as of a *good*, and so *flight* is if it be compared with Death, Slavery, or bodily Torments, which are more emphatically called sufferings; though really in it self it is also a great degree of suffering, for which

which the perſon ſo flying from perſecution ſhall be rewarded with Everlaſting Life.

I ſay it hath been the inviolable practice of all good Chriſtians to ſuffer, or fly, and never to reſiſt; ſo the Primitive Chriſtians did under *Pagan*, *Arrian*, and *Apoſtate* Emperors; the *Waldenſes* under *Pagano-Chriſtian*, or Popiſh Powers, our own Anceſtors in the days of Queen *Mary*; and now our poor Brethren of the Reformed *French* Communion, who are fled hither in aſſurance of his Majeſtie's protection, and his Proteſtant Subjects Charity, to whom he, as it becomes ſo great a Patron of the Proteſtant Cauſe, hath moſt affectionately recommended them, commanding us to ſtir you up to ſo good a work, which I have choſen to do in a Diſcourſe upon theſe words, upon which I ſhall proceed in the following method.

Firſt, I ſhall ſhew *what Perſecution is*, or when Chriſtians are truly ſaid to be Perſecuted.

Secondly, I ſhall ſhew, that our Brethren of the *French* Church are under a true Perſecution, or truly Perſecuted.

Thirdly, I ſhall ſhew you to what a degree they are Perſecuted.

And *Laſtly*, I ſhall ſhew you, that it is our indiſpenſable duty to help, and aſſiſt them, that now they are Perſecuted, they may not be deſtitute; nor quite deſtroyed, though they be caſt down. *Perſecuted, but not forſaken; caſt down, but not deſtroyed.*

I. *Firſt*, I ſhall ſhew, what Perſecution is, which is very neceſſary for me to do, becauſe the true notion of Perſecution is generally miſtaken, men often miſcalling that by the odious name of Perſecution, which is nothing, but the Execution of juſt, and ſometimes of neceſſary, and wholeſom Laws. Thus the Modern

Jews in their writings ſpeak of themſelves as of a People, that are Perſecuted by the ſeed of *Eſau* throughout the whole world. The Papiſts, thoſe in the *Britiſh* Dominions eſpecially, complain, that they are perſecuted by the Hereticks; and beſides them, there are yet many other ſorts among us, who make bitter out-cries againſt Perſecution, when their ſufferings, if tried by the true teſt of Perſecution, would not, I am confident, appear to be ſuch.

Therefore, that I may lay down the true notion of it, I muſt deſire you to obſerve, that the Original words in the Old and New Teſtament, as likewiſe the *Latin* word for *Perſecution*, and to *Perſecute* properly ſignifie to purſue, or run after another to ſtop him, or get before him; and from this Agoniſtical acceptation of the words, they are tranſlated into a Tropical ſence, to ſignifie to proſecute, *purſue*, or attach *by Law*. I confeſs ſometimes they ſignifie to purſue after another to kill him, and ſo come to be taken in a Military ſence, to proſecute by the Sword; but becauſe I am reſolved to confine my Diſcourſe to Legal, or pretended Legal Perſecution, I ſhall take no notice of *Sword-perſecution* further, than it happens to the Subjects from the Magiſtrate, by virtue of the Law. To make this which is the firſt ſtep of my Diſcourſe, as plain as I can, I tell you again, that the Scripture-words for to Perſecute, ſignifie to proſecute, or purſue by Law; And by Law I here underſtand, Law in the largeſt ſence for the Will and Pleaſure of the Supream Authority, whereby the People, that live under it, are commanded *to do, or not to do*, otherwiſe *to do, or forbear doing* ſuch and ſuch things.

Now becauſe in the ſeveral times wherein the ſeveral Books of the Old and New Teſtament were written, as well as in the Ages ſince, good men were often proſecuted and purſued by Authoritative orders, for *doing*

ing of those things, which God had some way Commanded, or for *not doing* of some things which he had some way or other forbid; therefore the Law-terms for *prosecution* came in an especial manner to signifie *Persecution*; which indeed is very seldom any thing else, but a * Legal, or in case of usurpation, or wresting the Laws, a pretended Legal prosecution under Authority, for not obeying where God prohibits; for *doing* of any thing, which God hath any way commanded, or *not doing* any thing, which he hath any way forbid: as *Peter* and *John* said unto the *Sanhedrim*, ‖ *Whether it be right in the sight of God to hearken unto you more than unto him, judge ye.*

* *Postremò legum obstruitur authoritas* — Tert. Apol.

‖ *Tuis etiam obtemperaremus præceptis nisi instituti legibus Christianis dæmonum cultus, & aras semper pollutas sanguine vitaremus.* Martyres Thebææ Leg. ex Eucher. δεδιδάγμεθα γὰρ ἀρχαῖς καὶ ἐξουσίαις ὑπὸ τοῦ θεοῦ τεταγμένοις τιμὴν κατὰ τὸ προσῆκον, καὶ μὴ βλάπτουσαν ἡμᾶς ἀπονέμειν. Polycarp. ad Proconsul. in Smyrn. Eccles. Epist.

I have a mind to make sure-work, as I go, and therefore I must repeat it once more, and tell you, that Persecution Actively taken consists in *Legally prosecuting*, and Passively taken in being *Legally prosecuted* for not obeying Authority in those things which God prohibits: otherwise for prosecuting, or being prosecuted unto any penalty for doing of those things, which he hath any way commanded; or forbearing, or refusing to do those things, which he hath any way forbid. I have put in the words *any way*; because there are two ways by which God the King of Kings makes his pleasure known unto men, by right Reason, or the *light of Nature*, and by Revelation, which we commonly call the *light of Grace*.

Right Reason consists in the common principles, which God hath implanted in all mens understandings, and the conclusions which issue from them; for as *Solomon* saith, *The Understanding of a man is the Candle of the Lord*; and the light of Natural Reason is his Light, who,

who, as *Cicero* calls him in his First Book of Laws, is *infinita mens, & ratio*, infinite Understanding and Reason; or as the *Platonists* Allegorically stile him, ἀρχέτυπον φῶς, Original Reason or Light.

As for the light of Grace, or Revelation, there are many sorts of it; for God, as the Apostle speaks, who at sundry times, and divers manners spake in the Patriarchal and *Jewish* times by Prophets, Oracular responses, and voices from Heaven, hath in these last days spoken unto us by his Son, who was the Antitype of *Moses*, and by his Apostles, who were the Prophets of the New Testament; and these two ways the light of Nature, and Scriptural Revelation are the general and ordinary means, by which we come to know what is the will of God.

Persecution therefore ordinarily speaking consists with respect to the Persecutors in Judicially prosecuting, and with respect to the Persecuted in being Judicially prosecuted unto any penalty for doing those things which God hath commanded by the light of Nature, or Scriptural Revelation; or for not doing of those things, which he hath forbidden by either, or both of those two ways. This is the true notion of Persecution, which consists not in the greatness of any mans sufferings, which inconsiderate people chiefly look at, but in the righteousness of the cause for which he suffers: For if he be pursued for doing any thing against the Law, or Government, under which he lives, that God hath not commanded, or for not doing of those things, which God hath not forbid, he is not persecuted, but justly prosecuted for disobeying the Powers, which God hath bound him to obey.

This is most agreeable to our Saviours notion of Persecution, *Matth.* 5. 10. *Blessed are they, who are Persecuted for righteousness sake, for theirs is the Kingdom of Heaven.* To the understanding of which words, I desire

ſee you to take notice, that *righteouſneſs* in the Scripture-ſtile, when it doth not ſignifie *juſt dealing*, or (as it ſometimes doth by an Hebraiſm) * *mercifulneſs*, it is taken for Virtue, or Religion in its full latitude, or obedience unto God. In this ſence righteouſneſs, and the righteous man, are oppoſed to wickedneſs, and the wicked man, *Ezek.* 3. 19, 20. *If thou warn the wicked man* (ſaith God unto the Prophet) *and he turn not from his wickedneſs* —— *Again, when a righteous man doth not turn from his righteouſneſs*, &c. And in this ſence of righteouſneſs ſaith our Saviour to his Diſciples, *Except your righteouſneſs*, i. e. except your Religion and obedience to God *exceed that of the Scribes and Phariſees, you ſhall in no caſe enter into the Kingdom of Heaven.* So ſaith he, *Matth.* 6. 33. *Firſt ſeek the Kingdom of God*, i. e. the Goſpel, *and its righteouſneſs*, that is, the Religion, and Obedience, which the Goſpel preſcribes, *and all theſe things ſhall be added unto you.* According to this ſence of the word *righteouſneſs* S. *Luke* ſaith of *Zacharias* and *Elizabeth*, that *they were righteous before God, walking in all the Commandments and Ordinances of the Lord blameleſs.* And as *righteouſneſs* ſignifies Obedience, and Religion in general: ſo it ſignifies alſo any particular Divine Inſtitution, or the performance of any particular duty under any Divine Inſtitution, as God is pleaſed to order and command. Thus the *righteouſneſs of the Law*, Phil. 3. 6. ſignifies the performance of all thoſe Commands and Ordinances, which God required of the *Jews* and Proſelytes under the Old Teſtament; and the *righteouſneſs of Faith*, Rom. 4. 13. ſignifies the performance of all thoſe duties, which God requires of Chriſtians under the New. The one ſignifies the *Jewiſh* Religion, which conſiſted in obeying of *Moſes*, the other the *Chriſtian*, which conſiſts in obeying of Chriſt; that conſiſted in keeping the *old Law*, and this in obſerving the Goſpel, which the Primitive

* *Pſal.* 112. 9. *Prov.* 11. 18. *Pſa.* 37. 21. 25. *Matth.* 1. 19.

Primitive * writers in their Diſcourſes with the *Jews*, uſually called the *New*; nay, as general words are frequently taken in particular ſignifications: ſo this word is taken for any particular act, or object of obedience to God, as *Matth.* 3. 15. when *John* forbad *Jeſus* to be baptized of him, *Jeſus* who knew that God required it of him, ſaith unto *John*, *Suffer it to be ſo, for thus it becometh us to fulfil all righteouſneſs*, i. e. thus it is our duty for me to confirm, and approve thy imperfect Miniſtry, and for thee to let it be ſo confirmed, becauſe it is the pleaſure of God.

* *Novemini veſtræ, & dies feſtos — hæc ergo vacua fecit Nova Lex Domini noſtri Jeſu Chriſti*, Epiſt. Barnab. — ἡ δὲ καινὴ σταλαισι ἄνευ νόμου, καὶ ὑμῖν μέτρον. ὁ δὲ σάτων ἀπλῶς, νόμου ἢ κτὶ νόμων πάλις ἢ σοὶ αὐτῆ ἔπαυσι. — αἰώνιος τι ἦλθ νόμος. καὶ πλάτιος ὁ χριστὸς ἐλθὼν. Juſt. Mart. dial. cum Tryph.

From all this it is plain, that to be Perſecuted for righteouſneſs-ſake, ſignifies to be perſecuted *for obedience unto God*, and therefore 'tis neither the perſon, nor the ſufferings, but the cauſe which makes Perſecution: ſo that when men are proſecuted by Authority for any other cauſe, but for righteouſneſs, *i.e.* for Religion as Religion is taken for obedience to God's Laws, let them complain, and pretend as much as they pleaſe, they are not perſecuted, but juſtly puniſhed for diſobedience to the Supream Power. They ſuffer not for God's ſake, but their own; they ſuffer not as Martyrs, and Confeſſors, but as Malefactors. This conſideration made S. *Peter* in his Firſt Epiſtle general —— diſtinguiſh ſo carefully between ſuffering as a Malefactor, and ſuffering as a Chriſtian, *Chap.* 4. 14, 15. *If ye be reproached for the name of Chriſt, happy are you —— But let none of you ſuffer as* * *a Murderer, or as a Thief, or as an evil-doer, or as a buſie-body in things that belong not unto him; yet if any man ſuffer as a Chriſtian, let him not be aſhamed, but glorifie God on this behalf.* In the 2*d. Chap.* 13. *ver.* he charged them to ſubmit themſelves to every Ordinance of man, whether it were to the Emperor, or his ſubordinate

* *Orat Lucii Mart. ad Urbicium Præfect. Juſt. Ap. 1.*

ſubordinate Magiſtrates for the Lords ſake, as free indeed in a ſpiritual ſence from many yokes, but not to uſe their Chriſtian freedom, as a cloak for their malignity, but as the ſervants of God. Then from Subjects he proceeds to the Servants or Slaves, who you may be ſure ſuffered much from *Jewiſh*, and Heathen Maſters upon the account of the Chriſtian Religion; and he tells them that it was * acceptable to God, if a man for conſcience towards God endured grief ſuffering wrongfully. And in the 3*d. Chap.* after he had charged all Chriſtians, as being the beſt way to avoid ſufferings, to refrain their tongues, to eſchew evil, to do good, and ſeek peace, *Who is he* (ſaith he) *that will harm you, if you be followers of that which is good; but if notwithſtanding all this, you chance to ſuffer for righteouſneſs-ſake happy are ye, and be not afraid of their terror, neither be troubled*: and laſtly, in the 4*th. Chap.* he reſumes the argument again, in the words which I cited above, concluding that they that ſo ſuffered *according to the will of God*, ſhould commit the keeping of their Souls unto him, as unto a faithful Creator.

* Χάρις τοῦ Θεοῦ. *Cod. Alex.*

Accordingly, there's ſcarce any one place of the New Teſtament, where ſufferings or perſecution are mentioned, but it is with reſpect to the Chriſtian Religion: as, *Bleſſed are you, when men ſhall revile you, and perſecute you, and ſay all manner of evil of you falſely for my ſake: Whoſoever ſhall loſe his life for my ſake, and the Goſpels, the ſame ſhall ſave it: Verily, verily, I ſay unto you, that there is no man that hath left Houſes, or Brethren, or Siſters, or Father, or,* &c. *for my ſake and the Goſpels, but he ſhall receive an hundred fold,* now in this time with perſecutions, *and in the world to come Eternal Life.*

From which places it is evident, that Perſecution conſiſts in ſuffering for Chriſt's ſake, or for the ſake of the Chriſtian Religion, or any truth of it, or for obeying

ing God in any particular of it, after the ſame manner that the Prophets, or holy men of old uſed to ſuffer under the Law, or *Jewiſh* Oeconomy; as our Saviour ſaid, *Bleſſed are you, when men ſhall revile you, and perſecute you*, &c. *Rejoyce and be exceeding glad, for great is your reward in Heaven, for ſo perſecuted they the Prophets, which were before you.* Accordingly *Acts* 5.41. 'tis ſaid, that the Apoſtles *departed from the preſence of the Counſel*, where they were beaten, *rejoycing that they were counted worthy to ſuffer for his Name.*

To put all this together, Perſecution from the Civil Magiſtrate (for to that I chiefly reſtrain my Diſcourſe) conſiſts in inflicting, or ſuffering any ſort of evil, or to any degree, for righteouſneſs-ſake; for Religions ſake; for Chriſt's ſake; for the Goſpels ſake; for Chriſt's Name ſake; for Chriſtianities ſake; in a word, to ſuffer as the Prophets and Apoſtles did of old, who in all their ſufferings were reduced to this ſad neceſſity, of diſobeying God, or the Civil Authority, as *Peter* and the other Apoſtles anſwered, and ſaid to the *Sanhedrim*, the ſecond time, when they commanded them to preach no more in the Name of *Jeſus*, *We ought to obey God, rather than man.*

The general notion of Perſecution, and of Chriſtian perſecution withal being thus ſtated, we may eaſily perceive, that a man can be perſecuted but upon two accounts, for matters of profeſſed Faith, or *principles*, or matters of practice.

Upon the former account a man is truly Perſecuted, when he is proſecuted for teaching, or profeſſing any Truth, or true Doctrine, which he is bound by God to teach or profeſs; or for diſowning or denying any Error, or falſe Doctrine, which he is bound by God to diſown or deny. I have made this diſtinction between owning of true, and diſowning of falſe Doctrines, with reſpect to the ſeveral ways in which men

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are wont to expreſs their minds in affirmative or negative propoſitions; although both ways of ſpeaking virtually and really are the ſame thing: As he that aſſerts *Jeſus* to be *Chriſt*, doth virtually deny this blaſphemous propoſition, *Jeſus is not Chriſt*; and he that denieth this blaſphemous propoſition, *Jeſus is not Chriſt*, doth virtually aſſert that *Jeſus is Chriſt*. Thus in all things the affirming of Truth is a virtual denying of the oppoſite Error, and the denying of the oppoſite Error, an affirming of the contrary Truth; and great is the number of Martyrs, who have been truly Perſecuted upon theſe accounts.

So *Socrates* was perſecuted to death by the Laws and Magiſtrates of *Athens*, for aſſerting the true God, or denying the falſe. He aſſerted that there was but one God and Father of all, who made Heaven and Earth; & that the Gods whom the *Athenians* worſhipped were dumb Idols, the work of mens hands. For this reaſon *Juſtin Martyr* repreſents him in part as a * Chriſtian, and among thoſe whom ‖ wicked men, by the inſtinct of the Devil, perſecuted for righteouſneſs-ſake.

* *Apol.* 1. *p.* 48.

‖ *Apol.* 2. *p.* 55.

He died a Martyr for Natural Religion; in the defence of a Doctrine, which God had taught him by the Light of Nature, was not only true, but ſuch a truth as was his duty to propagate and maintain.

So likewiſe the Primitive Chriſtian profeſſors were perſecuted both by the *Jews* and *Gentiles*, for teaching and profeſſing the Doctrines of the Chriſtian Religion, and for denying the obligation or validity of the Law of *Moſes*, and the *Pagan* Idols to be true Gods.

So much for Perſecution upon matters of Faith, or Principles; and Perſecution for matters of Practice is likewiſe *twofold*, for matters of *Divine worſhip*, which concern the Firſt Table, or for matters of Juſtice and Charity, which concern the Second.

With reſpect to the former, a man is Perſecuted either upon a *negative account*, for not denying of God, or, ſecondly, for not worſhipping a falſe God in oppoſition to him; as the three Children in *Daniel* were perſecuted for not worſhipping the Golden Image of *Nebuchadnezzar*; the Primitive Chriſtians for not * ſwearing by the Emperor, and his *Genius*, for not ‖ ſacrificing to Idols, and the Emperors * Statue; And the *Albigenſes* for not worſhipping of Saints and Angels, and the *Hoſt*, as the Papiſts call their Breaden God: or, thirdly, For worſhipping of him in an undue manner; whether it be *poſitively ſo*, as the Primitive Chriſtians were perſecuted by the *Jews*, for not worſhipping of God according to their manner, after it was abrogated, or *naturally* ſo as the Proteſtants are perſecuted for not worſhipping of him according to the corrupt manner of the Papiſts, which is polluted with the worſhip of Creatures, and with many Sacrilegious, Idolatrous, and truly ſuperſtitious Rites and Ceremonies, which utterly deprave and defile the Religious offices to which they belong.

* *Eccl. Smyrn. Epiſt. de Polycarp. Mart.*
‖ *Omnes Dei cultores ſacrificare, vel mori cogebat.* Martyrium Ignat.
* *Epiſt. ad Trajan. l. 10. 97.*

Or ſecondly, upon a *poſitive* account, for worſhipping the true God, as *Daniel* was perſecuted for worſhipping of God as afore-time, after the decree of *Darius* was made, not to ask any petition of God or man for thirty days, except of the King.

So likewiſe with reſpect to matters of Juſtice and Charity, a man is alſo perſecuted upon two accounts, either for not doing of ſomething, which is unjuſt or uncharitable, as the *Egyptian* Midwives were in danger of being perſecuted by *Pharaoh*, for not murdering the *Hebrew* Infants; and many of the Primitive * Chriſtians for not betraying or delivering up their Brethren into the hands of the perſecutors, or for doing ſome juſt or charitable action, which ought to have been done: as many of the Primitive Chriſtians, and Proteſtants

* *Clem. ad Cor. Epiſt. c. 54. p. 114. Edit. Oxon. 1677. Rom. 16. 4.*

teſtants have been perſecuted for harbouring and relieving their diſtreſſed Brethren, and many of his Majeſtie's loyal Subjects for harbouring, relieving, and aſſiſting of him.

Theſe are all the caſes, for which a man ordinarily ſpeaking can be perſecuted: it muſt be for matters of Faith, or matters of Practice, for matters of Divine worſhip, which belong to the firſt, or matters of Juſtice and Charity, which belong to the ſecond Table of the Law. All *righteouſneſs*, or matters of Religion, for which a man can be truly perſecuted, are reducible I ſay to *Faith* or *Practice*; and all matters of *Faith* are either *ſuch as are neceſſary to be known, that they are revealed, and they are but few, or that are neceſſary to be believed when they are known*, and they may be very many; and all matters of practice in ſhort are ſuch, as God hath made it either abſolutely neceſſary, or in ſuch circumſtances for man to do, or not to do. But if men will believe things to be Articles of Faith, which God never made ſo; and alſo make rules for matters of Chriſtian practice, and Communion which God never made; if they will believe falſe, or impious, or uncertain Doctrines to be certain and true, and ſet up new notions, which Primitive and Virgin Chriſtianity never underſtood or profeſſed, and revive old Errors and Hereſies, which were condemned by the Catholick Church: In a word, if they will impoſe upon their own, and other mens Conſciences, and teach for Doctrines of God the Traditions or Inventions of private men, let them ſuffer never ſo much, or be never ſo much perſwaded in their own Conſciences of the truth of them, yet they cannot be perſecuted for them, though when they are honeſtly minded with their erroneous Conſciences, and their errors do not tend to the publick diſturbance, nor thwart the common fundamentals of Chriſtianity, they may be too ſeverely uſed.

I ſay

I ſay men that coine new Doctrines, and Rules, and Precepts for Chriſtian Practice and Communion which God never made, let them ſuffer never ſo much from Authority in the defence of them, yet they are not perſecuted, but rightfully puniſhed, and ſuffer not as Chriſtians, but as Criminals; and though God will be merciful to their miſtakes, when they proceed not from an ill mind, and pardon their ignorance, when it is not wilful and affected, yet they can neither ſuffer as Confeſſors nor Martyrs, nor ſhall they receive the promiſed reward for their ſufferings in the world to come.

No! whoſoever is truly perſecuted muſt ſuffer for Doctrines and Laws, which God hath given us, for the common principles of Chriſtianity, & not for private fancies and inventions; and therefore when you hear men cry out of perſecution, conſider for what Scriptural Truth, for what Article of the Creed, for what * Catholick principle, for what part of Chriſtianity, for what Goſpel Doctrine they ſuffer, or in obedience to what Goſpel

* Becauſe I have here made mention of the common principles of Chriſtianity, which I call Catholick principles, I ſhall here explain my ſelf in the words of the moſt Learned Dr. *Beverege*, who hath deſerved ſo well of the Church Catholick, in his *Proœmium* before his *Codex Canonum Vindicatus*. *Si prægrande hoc omnium cujuſque ſeculi Chriſtianorum corpus, quod Catholica ſive univerſa Eccleſia vulgo appellatur, ut ubique, & ſemper conſtitutum atcini perluſtremus, certa quædam quaſi communia in eo deprehendemus principia, quæ totum percurrunt, omneſque illius partes & ſibi invicem, & capiti connectunt. E quibus primum, illudque è quo cætera oriuntur, eſt*, Sacram Scripturam ſive vetus novúmque Teſtamentum, Divinitùs eſſe inſpiratam —— *Verum enimvero hæc ſacra Scriptura, etiamſi in iis, quæ ad cujuſque ſalutem abſolutè ſunt neceſſaria, præceptis clariſſima ſit & omnibus manifeſta; quantum tamen ad doctrinam ſpectat, & externam Eccleſiæ diſciplinam, ea pro ipſâ ſuâ altitudine non uno eodémque ſenſu ab omnibus accipitur —— ut obſervavit olim* Vincent. Lirinenſis, *& ex hæreticis, & ſchiſmaticis ſatis ſuperque conſtat, qui nempe ſinguli pravas ſuas opiniones, praxéſque è ſacris Scripturis ſuo modo interpretatis, elicuerunt. In hujuſmodi itaque rebus ſi non errandi, nec offendendi certi eſſe velimus, imprimis procul omni dubio cavendum eſt, nè privatis noſtris aliorum opinionibus, aut conjecturis, pertinaces nimis adhæreamus, ſed nobiſcum potiùs recolamus, quid univerſa Eccleſia, vel maxima ſaltem pars Chriſtianorum de iſtis ſenſerint, & in eâ acquieſcamus ſententiâ. in quam Chriſtiani per omnia ſecula conſenſerunt: quemadmodum enim* omni in re conſenſus *omnium vox naturæ eſt, ut ait Cicero, ſic etiam in hujuſmodi rebus conſenſus omnium Chriſtianorum vox Evangelii meritò habeatur. Multa autem ſunt, quæ licet in ſacris Scripturis expreſſè, ac definitè non legantur, communi tamen omnium Chriſtianorum conſenſione ex iis eruantur. Ex. gr.* Tres diſtinctas in ſacroſanctâ Trinitate Perſonas venerandas eſſe, Patrem, Filium & Spiritum Sanctum, hóſque ſingulos verum eſſe Deum, & tamen unum tantumodo eſſe Deum: Chriſtum Αὐτόθεον eſſe, verè Deum,

Deum, ac verè hominem in unâ eâdemque perſonâ. *Hæc & ſimilia, quamvis totidem verbis ac ſyllabis nec in veteri, nec in novo inſtrumento tradantur, de iis tamen, ut utroque fundatis inter omnes ſemper convenit Chriſtianos, demptis tantummodo paucis quibuſdam hæreticis, quorum in religione haud major habenda eſt ratio, quam monſtrorum in naturâ.* Sic etiam Infantes ſacro Baptiſmate abluendos eſſe, & ſponſores ad illud Sacramentum adhibendos: dominicum ſive primam per ſingulas ſeptimanas feriam religiosè obſervandam eſſe: Paſſionis, Reſurrectionis & Aſcenſionis Domini ad Cœlum, nec non Spiritûs Sancti adventûs commemorationem per ſingulos annos peragendam: Eccleſiam ubique per Epiſcopos à Presbyteris diſtinctos, iiſque Prælatos adminiſtrandam eſſe. *Hæc —— per mille & quadringentos ab Apoſtolis annos in publicum Eccleſiæ uſum ubique recepta fuerunt, nec ullam intra illud tempus invenire eſt Eccleſiam in ea non conſentientem, adeò ut quaſi communes ſint notiones omnium ab origine Chriſtianorum animis inſitæ, non tam ex ullis particularibus Scripturæ locis, quam ex omnibus: ex generali totius Evangelii ſcopo, & tenore, ex ipſâ religionis in eo ſtabilitæ natura & propoſito, atque ex conſtanti denique Apoſtolorum traditione, qui Eccleſiaſticos hujuſmodi ritus, & generales, ut ita loquar, Evangelii interpretationes per univerſum terrarum orbem unà cum fide propagarunt. Alioquin enim non credibile, imò verò impoſſibile prorſus eſſet, ut tam unanimi conſenſione ubique & ſemper ab omnibus reciperentur.* *Vid. etiam* Caſſandri defenſionem officii pii viri, *adverſus* Calvinum.

Law; for 'tis no matter how much they are perſwaded in their own Conſciences, and to what degree they ſuffer; but do you enquire after their opinions, and then try if they are any part of Chriſtianity, and if upon trial they be not found to be ſo, their clamour and noiſe about perſecution muſt be unjuſt and vain. As for example, there is now a loud cry among the Papiſts of the perſecution of the Catholicks (as they miſ-call themſelves) and of the perſecuting Laws againſt the Catholicks in *England*; but ſuppoſe all our Laws were executed againſt them, for what Article of the Creed, for what Goſpel-doctrine, or Precept, for what Catholick principle, or for what part of Chriſtianity would theſe Pſeudocatholicks ſuffer? are theſe Goſpel-truths or Catholick principles, that the Biſhop of *Rome* is Chriſt's Vicar General, and that he is Supream above all other Biſhops of the Catholick Church? Can they prove either by the Scriptures, or by univerſal Tradition, that he is infallible either in the Chair or out of it, and that there is no Salvation to be had without the Pale and Communion of his Church? Are theſe, not to mention Tranſubſtantiation, Image-worſhip, the Invocation of Saints and Angels, Praying in an

an unknown Tongue, *&c.* any parts of the Chriſtian ſyſtem; or did the Primitive Chriſtians, or ſo much as one Church of Primitive Chriſtians know or profeſs theſe things? No! they are not Articles of Faith, nor Goſpel-doctrines, nor common notions of Chriſtianity, but contradictions to all theſe, and the Doctrines, and Traditions of men.

* *Mitchel King, Kid, Hackſton,* &c.

In like manner, not to mention the late * Malefactors in *Scotland*, our diſſenting Brethren here have made grievous cries about Perſecution, and their writings are full of reflections upon the perſecuting Laws, & of invectives againſt the makers of the Law for Uniformity; but for what Goſpel-truth or Precept? for what Catholick principle, or for obedience to what Law of *Jeſus* Chriſt did they ever yet ſuffer, or can they ſuffer by thoſe Laws? Is this a Goſpel-doctrine, or Catholick principle, that the original Government of the Church was *Presbyterian*, and that the Government of it by Biſhops above Presbyters, and diſtinct from them, is an alteration of the original Government, and an uſurpation over the Church of God? If it be, let them ſhew us when this diſparity of Biſhops from Presbyters began? Let them aſſign the time of this univerſal Aberration and Apoſtaſie from the Primitive platform; whether it was done in the time of the Apoſtles, or in the times next unto them. If it was done in their time, let them tell us whether it was done with their conſent, or without it; or if in the times next unto them, let them tell us the names of thoſe *Diotrepheſes*, who did firſt attempt or atchieve it; let them ſhew us ſo much as one Record, that doth make mention of it; or let them tell us how ſo great an alteration was made both over the Presbyters, and over the Church, and yet not one Church or Presbyter aſſert its right? Or how it came to paſs for example, that *Ignatius* an holy Martyr, Presbyter of *Antioch*, ſhould ſo early uſurp the Eccleſiaſtical

siastical Government of * *Syria* at a time when there were such vast multitudes of Christians in it, and elsewhere, that ‖ *Tyberianus* President of *Palestine* told the Emperor *Trajan*, under whom he suffered, that he was wearied with punishing, and killing the *Galileans*; and * *Pliny* Proprætor of *Bithynia*, told the same Emperor, that the Christian Religion had so infected the Cities, Towns, and Villages in his Province, that the Heathen Temples were become desolate, and unfrequented; or if Bishops then had not many particular Congregations under their inspection, how should the same holy Martyr in his Epistle to the Church of *Smyrna* distinguish between personal Communion with the Bishop, and with another Minister licensed by him, and disallow all other Communions but such? In like manner is it a Gospel doctrine, or Catholick principle, that Book-forms of prayer are unlawful; or that God cannot be so worthily worshipped by them, or in so spiritual a manner, as by extemporary prayers? Is there one place in the Bible that prefers *extemporary* before prescribed Forms of Prayer? Doth the practice of the Catholick Church prefer those before these? Or is there any thing in Scripture or Antiquity to shew, that it is a sin for a Minister to wear a Linen garment, when he officiates in the Church. Are National Churches unlawful, or inconsistent with the progress of the Christian Religion, or the notion of Christian Union and Communion? Doth either the Gospel, or any thing in Christianity teach us, that the use of Ceremonies is unlawful in Divine worship? or that the Sign of the * Cross is

* *Ad Rom.* ἄσητε τῷ πατρὶ ὅτι τὴν Ἐπίσκοπον Συρίας κατηξιώσεν ὁ Θεὸς ——

‖ *Epist. ad Trajan.* ἀπέκαμον φονεύων καὶ τιμωρούμενος τοὺς Γαλιλαίους ——

* *Neque enim civitates tantum sed vicos atque etiam agros superstitionis istius contagio pervagata est —— satis constat propè jam desolata templa ——*

Ἐκείνη βεβαία εὐχαριστία ἡγείσθω, ἡ ὑπὸ τὸν ἐπίσκοπον οὖσα, ἢ ᾧ ἂν αὐτὸς ἐπιτρέψῃ.

* *Clem. Alex. Strom. l. 2.* οὐδὲ βάπτισμα ἔτι ἔυλογον οὐδὲ μακαρία σφραγίς. *Tertul. de resur.*

Caro abluitur —— caro signatur. De corona. Ad omnem —— frontem Crucis signaculo terimus.

now become unlawful in the Office of Baptiſm? Are theſe Chriſtian Doctrines or Precepts, that the People have a right to chuſe their own Miniſters; that no Power upon Earth, at leaſt no Secular Power, can ſilence or ſuſpend a Miniſter; that Infant-Baptiſm is unlawful; or that the Scripture is the Adequate Rule of Conſcience and Practice; or that nothing ought to be inſtituted in the Service and Worſhip of God, which he hath not commanded or approved in his Word?

Are any of theſe, not to mention others, Articles of Faith, or Goſpel-doctrines, or Catholick principles? If they be, how came they to lye ſo long undiſcovered, and never to be found out, but by a few particular men among us, ſome about an hundred, and ſome about thirty and forty years ago? What, were all Chriſtian Doctors before Popery, and all ſince the Reformation from it, but a few Diſſenters of theſe Countries, blind, that they could never yet diſcern theſe Doctrines in the Scriptures, neither in expreſs terms, nor in the ſcope and tenor of them? theſe Doctrines which would make the profeſſors of them now ſeparate from all National eſtabliſhments of the Proteſtant Religion, as well as ours, and which muſt have obliged them, had they lived in the firſt and beſt Ages of Chriſtianity, to have ſeparated from all the Churches in the world?

For there were * Biſhops over ſeveral Congregations ſuperior to, and diſtinct from Presbyters in the Apoſtles times; and the Chriſtian writers of the next Age to them, upon whoſe Authority we take the Books of the New Teſtament to be their writings, did teach and believe the office of ſuch a Biſhop to be the Ordinance of God. And in thoſe

* As *James* at *Jeruſalem*, and S. *John* the Apoſtle at *Epheſus*, both which as a ſign of the High-Prieſthood (for S. *Clemens* compares the Biſhop to the High-Prieſt, *c.* 40. *ep. ad Cor.*) wore the πέταλον, the Pontifical Crown, or Frontlet, wherein was written *Holineſs to the Lord*. *Euſeb. lib.* 5. *c.* 24. *Epiphan. in her. Nazar. & in her.* 78. *Marc* at *Alexandria*, who alſo is ſaid to have wore the Pontifical Frontlet. *Valeſ. not. ad l.* 5. *c.* 24. *Euſ.* not to mention *Clemens*, *Caius*, *Archippus*, *Onuſimus*, *Euodius*, *Timothy*, *Titus*, *Ignatius*, &c. who were all ſuch Biſhops according to Catholick Antiquity.

thoſe pure and Virgin-times of Chriſtianity, they worſhipped God by Forms of Prayer, uſed Ceremonies in his worſhip, united into * Metropolitan, which anſwer to our National Churches, uſed the Sign of the Croſs at all ſorts of Devotion, received their Miniſters from their Biſhops, at whoſe Election, it is true, they uſed to ſignifie their approbation, as the People were wont to do at our King's Coronation: but they never poll'd at them, nor properly ſpeaking gave any vote. In thoſe days alſo, in the pure and Virgin Ages of Chriſtianity, while the Diſciples of the Apoſtles governed the Church, the Biſhops ſilenced and depoſed Presbyters, who were not ſo much as to ‖ preach, or adminiſter any Sacrament, without their leave and conſent. They then alſo uſed and inſtituted many Ceremonies, of which we have no account, neither Precept nor Example in the Word of God. Shall I mention ſome? They always mixed * water with the Sacramental Wine, to ſignifie, that the Bloud of *Chriſt* had a cleanſing virtue in it, which myſtery was alſo, as they believed, repreſented by the water which flow'd with the bloud from our Saviour's ſide. They ſent ‖ portions of the Sacramental Bread to the ſick and abſent, to ſignifie, that they were partakers of the ſame Sacrifice, and belonged to the ſame Altar; and they worſhipped God towards the * Eaſt. They gave ‖ Milk and Hony to drink unto Baptized perſons, to ſignifie, that they were like new-born Babes, who ought to deſire the ſweet and ſincere milk of the Word. They ſung *Pſalms* * alternately at the holy Euchariſt: They ſtood up in all their Devotions from ‖ *Eaſter* till *Whitſuntide*, to ſignifie, that *Chriſt* was riſen from the dead. They obſerved the four Apoſtolical Holidays, the Paſſion, Reſurrection, and Aſcenſion of our Lord, and the deſcent of the Holy Ghoſt. Nay, even in the

* *Euſeb. l. 3. c. 23. Can Ap. 34. Conc. Antioch. c. 9.*

‖ *Ignat. ad Smyrn. Philad. Trull Can. Apoſt. 39. Tert. de baptiſmo, c. 17. Concil. Arcyr. c. 13. Concil. Laod. c. 56. Hier. adverſ. Luciſer.*

* *Juſt. Mart. Apol. 2. Conc. ſext. in Trull. c. 32. Conc. Carth. Can. 40.*

‖ *Juſt. Mart. loc. cit.*

* *Reſp. ad quæſt. 118. ad Orthodox.*

‖ *Tertull. Clemens Alexand. & forſan Barnab. Epiſt. p. 223. Edit. Iſaac. Voſſ.*

* *Plin. cit. Epiſt.*

‖ *Reſp. ad quæſt. ad Orthod. 115.*

Apoſtles days they * dipt baptized perſons over the head, and let them remain a little ſpace under water, to ſignifie, that they were buried with *Chriſt* in Baptiſm. They alſo then had ‖ Love-feaſts joyned with the holy Euchariſt; the * ſalutation of the holy Kiſs; and obſerved the *Jewiſh* cuſtom of ſaying the *Hebrew* word ‖ *Amen* at the concluſion of every Prayer.

* *Rom.* 6. 4.

‖ 1 *Cor.* 11.
* 1 *Cor.* 16. 20. 1 *Theſſ.* 5. 26. *Juſt. Mart. Apol.* 11.
‖ 1 *Cor.* 14. 16. *Juſt. Mart. Apol.* 11.

Theſe were the general, beſides the particular Ceremonies of particular Churches; and in one word, there was never any ſeparation made or thought of in any of the Primitive Ages of Chriſtianity, upon the account of Ceremonies; and therefore ſince the belief and practice of God's univerſal Church in the firſt and beſt Ages, are contrary to the Doctrines and Precepts, by which our diſſenting Brethren in vain attempt to juſtifie their ſeparation, How can they be Doctrines and Precepts of the Goſpel? How can they be Catholick principles, or parts of Chriſtianity? and how can they be perſecuted in the defence thereof? No! they are no parts of Chriſtianity, no Laws nor Doctrines of the Goſpel, but meer humane inventions, meer humane fancies and opinions, and moſt of them modern opinions too. Primitive Chriſtianity never heard nor thought of ſuch things, and notions, but they have been invented and advanced to juſtifie the Schiſmatical practices of ſome Men, who have not brought their Works to the Rule, but the Rule, I mean the Goſpel, to their Works. In a word, they are all Novelties, or renewed Errors; all Impious, Falſe, or moſt uncertain Notions; and thoſe that Teach them, be who they will, Teach for Doctrines of God the Traditions and Opinions of Men.

II. But this is not the caſe of our poor Brethren of the *French* Church; 'tis not for theſe, nor any ſuch Opinions as theſe, that they ſuffer, but for profeſſing ſuch

ſuch true, and denying ſuch falſe Doctrines, as God hath obliged them to profeſs, and deny; and for diſobeying their King, in doing or not doing of thoſe things which God hath commanded them to do, or not to do. This is the ſecond part of my Diſcourſe, wherein, after having ſtated the true Notion of Perſecution, I told you I would prove they are truly perſecuted; which you may perceive I can do no other way, but by ſhewing, that they ſuffer for Righteouſneſs-ſake, for Religions ſake, for the Truths of the Goſpel, and in defence of the Goſpel-Laws. The caſe is really with them, as it was with the Apoſtles and Primitive Chriſtians; they are under a neceſſity of diſobeying the Supream Authority, in not conforming to the *Gallican Church*, becauſe the Doctrine and Worſhip of it are plainly inconſiſtent with the Doctrines of the Goſpel, and the Evangelical Worſhip of God. As for example, the Goſpel hath commanded us not to worſhip Angels, as in *Coloſſ.* 2. 18. *Let no man* (ſaith the Apoſtle) *deceive you of your reward, in a voluntary humility, and worſhipping of Angels:* And *Rev.* 19. 20. when S. *John* fell at the Angel's feet to worſhip him, *See* (ſaith the bleſſed Spirit) *thou do it not, for I am thy fellow-ſervant.* But the *Gallican Church*, like all the reſt of the Papal Communion, Teacheth and Practiſeth the worſhipping of Angels, and maketh ſolemn Invocations, not only of the Angels and Archangels in general, but of this and that Angel by their proper Names.

The Goſpel plainly forbiddeth praying in an unknown Tongue, becauſe he that ſpeaketh in a Tongue unknown to the People, ſpeaketh not unto man (as the Apoſtle argues) but unto God and the Air; and he that ſo ſpeaketh is a *Barbarian* unto the People, becauſe they know not the meaning of his voice; yet notwithſtanding all that is ſo expreſly written upon this matter, 1 *Cor.* 14. the *Gallican Church* uſeth Latin-offi-

ces,

ces, and their publick Worſhip is all in Latin, which the People do not underſtand.

The Goſpel teacheth, that as there is but one God; ſo there is but one Mediator betwixt God and Man, the man *Chriſt Jeſus*, to whom alone we muſt pray to make interceſſion for us to God: but the *Gallican Church* prays to * Saints and Angels, and above all, to the ‖ bleſſed Virgin to make interceſſion for them: So that if her prayers were in the Mother-tongue, the People could not joyn in Her worſhip, without committing Idolatry againſt God, and Blaſphemy againſt *Jeſus Chriſt*.

* *Dom. quintâ poſt Epiph.* ad poſcenda ſuffragia Sanctorum. *Oratio in octavâ Sancti Steph.* ut pro nobis Interceſſor exiſtat.

‖ *De Sanctâ Mariâ oratio* in all their Maſſes, — ut qui verè eam genitricem Dei credimus, ejus apud te interceſſionibus adjuvemur. *Oratio in circumciſione Domini*, — ut ipſam pro nobis intercedere ſentiamus —

The Goſpel aſſureth us, that *Jeſus Chriſt* aſcended into Heaven, and there ſitteth at the right hand of God to make interceſſion for us, and that he was once offered up for all, and by one offering of himſelf, perfected for ever, them that are Sanctified: but the *Gallican*, like all other Popiſh Churches, teacheth, that he is bodily preſent, and bodily offered up in the Sacrifice of the Maſſe, and that his real fleſh and bones are eaten, when the conſecrate Wafer is eaten, and that the *Hoſtie*, as they call the great Wafer, which they expoſe, and carry about, is the * very *Chriſt*. This they keep in a Box on purpoſe, and on ‖ ſolemn days carry it in Proceſſion, as the *Pagans* did their Idols, to be adored; and where ever it is met, there the People muſt fall down, and worſhip; and whereſoever the Prieſt makes a ſtand, there muſt prayers be offered up unto it, as unto the very *Chriſt*. Thus Heathens

* Urbanus VIII. in his Preface before the Miſſal, begins thus. *Si quid eſt in rebus humanis planè divinum, quod nobis ſuperni cives (ſi in eos invidia caderet) invidere poſſent, id certè eſt SS. Miſſæ Sacrificium, cujus beneficio fit, ut homines quâdam anticipatione poſſideant in terris cœlum*, dum ante oculos habent, & manibus contrectent cœli terræque conditorem.

‖ *Eſpecially the two* Corpus Chriſti *days, called by the* Gallican *Church*, Feſtes de Dieu, the Feaſts of God.

Heathens were never guilty of more groſs, and abſurd Idolatry, than this. The worſhipping of a Leek, or an Onion, or an head of Garlick, as the *Egyptians* did, is not more againſt common Senſe and Reaſon, than the worſhipping of a Wafer, the work of a Baker, or Confectioners hand. And then as to the Elements to be received in the holy Euchariſt, the Goſpel ſaith expreſly, that at the Inſtitution of it our Lord *took bread, and brake it, and gave it to his Diſciples*, ſaying, *Take, eat, this is my body* --- likewiſe that *he took the Cup*, ſaying, *Drink ye all of this*; *for* --- This is related in the ſame manner by S. *Paul*, 1 *Cor.* 11. where he alſo ſaith, *Whoſoever eateth and drinketh unworthily, eateth and drinketh damnation to himſelf.* Accordingly the Primitive univerſal Church adminiſtred it exactly after *Chriſt*'s Inſtitution, as is evident out of * *Ignatius*, ‖ *Juſtin Martyr*, &c. And all ſucceeding Ages followed this Primitive practice, and ſtill doth follow it throughout the * univerſal Church, except the Church of *Rome*, which began above Five Hundred years ſince to take away the Cup from the People, for fear (O ſuperſtitious Souls!) that they ſhould ſpill the Bloud. Yet the *Gallican Church*, for all her fine pretences to Liberty, ſtill continues ſo ſtrictly Popiſh, that ſhe deprives her People of the Cup, although the Saviour ſhe pretends to worſhip, Proleptically ſpeaking of this holy Sacrament, ſaith, *Whoſoever eateth my fleſh, and drinketh my bloud, hath Eternal Life.*

* *Ad Philadelph.* ἐν ποτήριον.

‖ *Apol.* 2.

* *Caſſand. de Sacra Com.*

What ſhall I ſay of the abominable Doctrines of *Supremacy*, *Infallibility*, and *Purgatory*, which ſhe alloweth with all the practices that follow thereupon, and of her *Image-worſhip*, and *Croſs-worſhip*, & *Crucifix-worſhip*? not to mention her Ceremonies, which for their number are intolerable, and for their nature ſuch as vilifie, pollute, and deprave the worſhip of God. Theſe are the things which make our *French* Brethren diſſent from the publick eſtabliſhment.

bliſhment. There is a plain oppoſition betwixt the Doctrines and Worſhip ſet forth in the Goſpel, and the Doctrines and worſhip of the *Gallican Church*. They cannot conform unto it, nor live in the Communion of it, and be true to the Goſpel, nor obey their Prince in this particular, becauſe Obedience unto him would be Diſobedience unto God.

They have no quarrel at the Church, becauſe it is Epiſcopal, but becauſe it is Popiſh; for * though they have not Biſhops, yet their and other Reformed Writers have approved the Office, and proteſted that they would, if they could have retained them, and deſired that their rejecting of them might be imputed to neceſſity, and not to their choice. They have generally declared, that they will ſubmit to their own Biſhops, if they will Reform; and ſome of them for want of Epiſcopal Government, which they believe to be of Apoſtolical Inſtitution, have thought their own Churches deficient, and in that reſpect not ſo perfect as ours. They are formed into a National Church, and are for National Churches, & deteſt Sovereign Independent Communions, and their Miniſters officiate in a diſtinct habit, and are ſo far from diſliking or undervaluing Liturgies, that they Pray, Baptize, and Adminiſter the holy Communion in Liturgical Forms. They ſilence and ſuſpend Miniſters in their Conſiſtories and Synods: They would have had Church-Muſick, Organs I mean,

* *Calv. ad Sidol.* If the Biſhops would ſo rule, as to ſubmit themſelves to Chriſt, then if there ſhall be any that ſhall not ſubmit themſelves to that Hierarchy, reverently, and with the greateſt obedience that may be, there is no kind of Anathema, whereof they are not worthy, *id. inſtit. l. 4. c. 4. ſ. 4. Beza de diverſ. grad. contr. Sarav. c. 21. Melanthon ad camer. an. 1530. Confeſſ. Aug. de Eccleſ. poteſt. Apol. Confeſſ. Aug. ad art. 14. Princeps Anhalt. in concion. ſuper Matth. 7. Bogerman. Preſident of the Synod of* Dort. *Nay* Blondel *himſelf in* Concluſ. Apol. pro Hieronymo, *which by the importunity of the Agents of the general Aſſembly he was prevailed with to leave out, with great numbers more to be ſeen in Dr.* Fern *againſt* Champney, Bancrofts *Survey, ch.* 8. Maſon's defence of the Ordination, *&c. Dr.* Durell of the Reformed Churches — *and the poſthumous piece of Biſhop* Morton *publiſhed by Sir* Hen. Yelverton. *Laſtly, ſee Mr.* de Langle, *and Mr.* Claude's *Letters at the end of the moſt worthy and moſt learned Dean of* Pauls *his Unreaſonableneſs of Separation, which the late Agent at* Charenton *did in vain endeavour to make them retract.*

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mean, if they might, and would condemn all thoſe as guilty of Schiſm, who only under the infinite pretence of purer Ordinances, and purer Worſhip, would ſet up private Congregations, and erect private Altars in oppoſition to the publick, and then teach the People, that the Magiſtrate hath nothing to do in Eccleſiaſtical matters; but that they ought to repair to thoſe Congregations, where they find they can profit moſt. No! they diſſent not upon ſuch thin and abſurd pretences as theſe, but for the ſame reaſons, that their noble Anceſtors the *Albigenſes*, and our Anceſtors ſince them, diſſented from the Church of *Rome*. They do not only pretend Conſcience, and ſay their Conſciences tell them, that ſuch and ſuch things are unlawful; but they produce the Rules, and Precepts, and Doctrines of the Goſpel, which thoſe Doctrines, which they cannot profeſs, and thoſe things which they cannot practiſe, plainly contradict. The reaſons of their Non-conformity do not vary, as time ſerves, but they are the ſame that they were from the beginning; and they are not ſuch as would overthrow all Communions, and deſtroy all the Churches that are, or can be in the world. In a word, they diſſent and diſobey in the defence of the Goſpel, and of the plain and undoubted Goſpel-truths. They are the moſt noble, eſſential, and integral parts of Chriſtianity, which they adhere to; and it is not ſo much a Chriſtian, as a *Pagano-Chriſtian*, a moſt corrupt, tyrannical, and Idolatrous Church, to which they refuſe to conform. As *Rome* is myſtical *Babylon* the Great, the Mother of Harlots, and abominations of the Earth: So the *Gallican-Church* is a Province belonging to the myſtical *Babylon*, a Daughter of that Mother of Harlots, full of Fornication, and alſo drunk with the bloud of the Saints. Her Kings have all committed Fornication with her; but theſe are come out of her, that they

might not be partaker of her Sins. This is their hard case, they are reduced to a necessity of sinning or suffering; and therefore their sufferings are truly, and properly Persecutions; for they suffer for Righteousness-sake, and the Gospels-sake, and according to the will of God. 'Tis for Conscience towards God, that they endure grief; for a good Conscience, as the Apostle speaks, which is opposed to an evil Conscience defiled with sinful principles and sin. A good Conscience in the Scriptures is otherwise called a pure Conscience [1 *Tim.* 3. 9. 2 *Tim.* 1. 3.] and it is compared to a body washed with water [*Hebr.* 10. 22. 1 *Pet.* 3. 21.] because it is devoid of all sinful prejudice and corrupt affections, which pervert men's understandings, and render them indocile, and are able to make them call black white, and white black. The same is called in the Parable of the Sower, *an honest and good heart*, because it receives the Truth with all readiness, and impartially searcheth the Scriptures, whether things be so or no; and in what person soever this sort of Conscience is, he would be glad to obey his Sovereign, and be of the established Communion, because he knows these are indispensable duties, when they can be done without denying Gospel-doctrines, or breaking Gospel-Laws.

Such ingenuous Souls will be ready to hear, and ready to give an answer to every man that shall ask them a reason of their doings, with meekness, and fear; and when they suffer for doing good, as our *French* Brethren, and fellow-members now do; they are made partakers of *Christ*'s suffering in this world, and shall be made partakers with him in everlasting Glory, among Martyrs and Confessors, in the world to come.

III. Ha-

III. Having now ſhewn firſt what Perſecution is, and ſecondly, That our *French* Brethren are Perſecuted; I proceed in the Third place to ſhew, to what a degree they are Perſecuted, and how deplorable their ſufferings are, and how uneaſie and dangerous it is for them to continue in their Native Country, where they are treated more like Slaves than Subjects, and daily vexed with *Julian* Edicts and Decrees.

For they are deprived of the ancient Liberties, which were granted unto them by former Princes, the Father and Grandfather of this preſent King. Many of their * Univerſities are diſſolved, and more than half their Temples razed, contrary to the Faith of Oaths and Edicts, and againſt the common right of Preſcription of Three and Fourſcore years. They are not allowed to erect Free-Schools for the Education of their own Children, nor Hoſpitals for the maintenance of their own Poor, nor can they have the benefit of any already Erected, without turning to the Popiſh Religion. The *Lords of Mannors* among them, who formerly had right to keep Miniſters, and ſet up the Reformed Worſhip in their own Houſes, and call their Neighbours and Tenants unto it by the ſound of a Bell, are now in a moſt Arbitrary manner, deprived of that priviledge: And in the Cities where they are, moſt numerous *Colledges of Jeſuits*, or *Houſes of Miſſion* for propagating the Faith are erected, into which undutiful Children or Servants, under a pretence of turning Catholicks, may retreat when they pleaſe; and in the greateſt of thoſe Cities, where perhaps Ten School-Maſters could hardly teach all their Children, the late Laws allow them but one, and their unjuſt Magiſtrates commonly none.

* *Sedan*, the Colledge of *Roche-foucaut*, and that of *Châtillon*.

They are forbidden to ſet up the *Fleurs de Luces* in their Churches, becauſe they muſt not bear any marks

of Royal favour; and as a further token of Royal displeasure and contempt, their chief Seats, and more costly Pews are ordered to be pulled down.

Formerly Papists were allowed solemnly to renounce their Religion in the Protestant Temples; and scarce a Lords-day passed in the places where they were * numerous, but some Converts might be seen so to renounce; but now all Papists are forbidden to turn Protestants under pain of death, or the penalty of an infamous sort of Penance, called *L' amando honorable*, in which the recanting person only in his Shirt, with a Torch in his hand, and a Rope about his neck, and the Hangman standing behind him, begs pardon of God and man, for having renounced the Catholick (as they mis-call the *Romish*) Religion, and is afterwards punished with Banishment, if not with confiscation of Goods.

* As at Charenton, La-Rochelle, Montpellier, Nismes.

On the contrary, Protestants have all imaginable encouragement to turn Papists; Pensions, Honours, Offices, and Preferments; and to secure them after they have once declared, the forementioned severity (as I have been informed) is the punishment of a *relapse*.

The Magistrates of the place have Authority to go with the Priest, and what other company they please, to visit sick Protestants, and turn their Friends and Attendants out of the Room, and discourse with them about their Religion; and if either hopes of reward, or a delirous condition, or impatience, or any other cause make them speak any thing in favour of the *Romish* Religion, then they presently take witness that they turned Papists: After which, if the sick persons die, they are to be buried as Papists, and if they left Children behind them, they also are to be bred Papists; but if they recover, they are obnoxious to the Law against a relapse.

Their

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Their Miniſters cannot without great danger and difficulty viſit Proteſtants, which lye ſick in Popiſh Houſes, but every pitiful *Sacrificulus*, every ignorant buſie Prieſt hath Authority to go into Proteſtant Houſes, and viſit the ſick as often as they pleaſe; and when their Women are in travail, like the *Hebrew*-women in the time of hardned *Pharaoh*, they muſt have Popiſh *Egyptian* Midwives, which is a far greater terror to many of them, than the pains of Childbirth it ſelf.

Formerly they were capable of the Magiſtracy in Cities and Burghs, where they lived, but now they are incapacitated: Formerly they were to ſit in their Courts of Juſtice, as the *Chambers of the Edict*, (ſo called from the Edict of *Nantes*, by which they were erected in favour of Proteſtants) and the *Party-Chambers* of the Provinces, where half the Judges are Proteſtants, and half Papiſts; but now they are deprived of that priviledge: So that for want of Judges of their own Religion, they have little or no benefit of the Law, when a Catholick is their Antagoniſt; but when both parties are Proteſtants, if one change, or promiſe to change his Religion, he is uſually ſure to gain the Cauſe.

And as they are baniſhed from the Bench; ſo are they baniſhed from the Bar and Faculties: For no Proteſtant can be Councellor, Atturney, Notary, Chirurgeon, Apothecary, Midwife, *&c.* In one word, they are made utterly uncapable of all employments Civil or Military; and by that means are deprived of all Honours and better conveniences of life, of all the comfortable means of ſubſiſtence and well-being, which the Papiſts enjoy in their Offices at Court, and in the Country; in Peace, and in War, and in the Armies, both by Sea and Land.

This is their miſerable condition, and what is yet worſe, their Children have liberty at Seven years of

Age

Age to chuſe their own Religion; and if to prevent the miſchief that may follow upon this, they ſend them away, they muſt forfeit a years revenue of their Eſtates, if they do not produce them within a year; but if they do not produce them within two, then they muſt forfeit the whole. But in caſe they have no viſible Eſtates, then they are ſubject to Arbitrary valuations, and to Arbitrary Fines impoſed thereupon.

If their Children upon this liberty happen to change their Religion, as many will do rather than endure wholſom Diſcipline, their Parents are bound to maintain them, as they do their other Children, or elſe to allow them a Penſion for their maintenance, and their Daughters ſo changing, may leave their Parents, and go into Nunneries when they pleaſe.

This is the complement of all their other miſeries, and to avoid ſo great a miſchief, it is, that they fly in flocks to Proteſtant Countries, that they may ſave the Souls of their own bowels, and not have them bred up in Popiſh darkneſs, and the regions of the ſhadow of death. Some have ſlipt away by night with their Families, and driven without intermiſſion, till they have got out of their imperious Princes Dominions; and others, as is credibly reported, have ſhipt off their little Ones, pack'd up in Bales of Merchantable Goods.

As for their Miniſters, they upon any pretended crimes are baniſhed, fined, or impriſoned, on purpoſe to make them forſake their Flocks, and diſcourage the People from putting their Children to the ſtudy of Divinity: Nay, they are in an eſpecial manner obnoxious to the barbarous cruelties and inſults of the Souldiery, who have free Quarter upon the poor Proteſtants, whom they abuſe to what degree they pleaſe.

In ſome * Provinces they trail them, like dogs, by the neck to Maſſe, torture them till they renounce their Religion, and moſt inhumanely miſuſe, or murder thoſe,

* *As* Poictou, Xaintonge, *and about* Rochelle.

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thoſe, whom God enables to reſiſt unto bloud: and though theſe tyrannical and arbitrary outrages be not done by open order, yet it may be preſumed they are done upon connivance, and according to the ſecret will of the Supream Authority, ſince thoſe that do them are neither puniſhed nor reſtrained, notwithſtanding the complaints which the ſufferers daily make at Court. Theſe barbarous inſolencies added to the ſeverity of the Royal Edicts, you may be ſure adds wings to their haſte, and makes them fly in great hurry and confuſion into foreign Countries; and the providence of God hath caſt many of them, like ſhipwracked men, on our Coaſts, and expects that we ſhould *ſhew them no little kindneſs, but receive them courteouſly*, and do good unto them in an eſpecial manner, *as unto them that are of the houſhold of Faith.* They are *Perſecuted*, but we muſt not *forſake* them, they are grievouſly *caſt down*, but in ſuch an exigence as this, we muſt not let them be *deſtroyed*.

IV. And therefore I proceed in the laſt place to ſhew, that it is our duty to help and aſſiſt them, to encourage and ſupport them in this time of calamity, to refreſh their bowels, and miniſter unto their preſſing wants. For there are but three ways by which the ſpirits of perſecuted men can be ſupported; by the *teſtimony of a good Conſcience*; the *comforts and joys of the Holy Ghoſt*, and the *charitable aſſiſtance of their Brethren*, when (as the Apoſtle ſpeaks) the members have the ſame care one for another; and if one member ſuffer, all the members ſuffer with it; and when from this diffuſive ſpirit of charity which actuates all the parts of the truly Catholick Church, thoſe that have riches, and live at eaſe, will contribute to thoſe that are poor, and in diſtreſs.

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The teſtimony of a good Conſcience is a great cordial, becauſe it reſults from conſidering, that we ſuffer for Righteouſneſs-ſake, and ſo are conformed unto *Chriſt* in his ſufferings, and thereby have a comfortable title to all thoſe mighty promiſes, which he hath made unto them, that forſake Father, and Mother, and Wife, and Children, and Lands, and Country, nay, and lay down their lives for his and the Goſpels-ſake. This conſideration made the Apoſtle glory, and rejoyce, and take pleaſure in his *infirmities, in reproaches, in neceſſities, in perſecutions, and in diſtreſſes for Chriſt's ſake.* And I queſtion not, but our ſuffering Brethren, the Confeſſors of the *French* Communion, are ſupported in their preſent miſeries, by theſe comfortable reflections, and rejoyce in ſpirit, that they are counted worthy to ſuffer for his holy Name.

The comforts and joys of the Holy Spirit conſiſt in thoſe gracious irradiations, by which God is wont in an extraordinary manner to affect the Souls of true ſufferers, in ſuch meaſures, as their condition requires. From this principle, I conceive, it was, that *Paul* and *Silas*, after they had received many ſtripes, ſang at midnight in the innermoſt Priſon, with their feet faſt in the Stocks; and that ſo many Martyrs have ſmiled upon their Tormentors, and broiled in the Flames, with little, or without any ſenſe of pain. In ſuch caſes it ſeems reaſonable to conclude, that their natural is ſtrengthned with infuſed courage; and that they are alſo rendred more or leſs ſenſeleſs, becauſe they are rendred Ecſtatick with the ſecret aſſurance of Gods favour, which in 1 *Theſſ.* 1. 6. is called *joy in the Holy Ghoſt.* I cannot ſay, that our ſuffering Brethren, generally ſpeaking, are yet in ſuch a condition, as to ſtand in need of ſupernatural aſſiſtance; but when ever it ſhall pleaſe God to call them, or us, to ſuch a degree of Perſecution, that we ſhall be killed all the day long,

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and be counted as ſheep for the ſlaughter; I queſtion not but he will aſſiſt us in it; and in all theſe things make us more than conquerors, through *Jeſus* Chriſt our Lord.

But beſides the comforts, which the ſuffering members of Chriſt receive from their own Conſciences, and the Spirit of God, they are to receive ſupport and comfort from the Brotherhood, from their fellow-members in *Jeſus* Chriſt. Thus, 2 *Cor. chap.* 8, 9. we find the Apoſtle exhorting the *Corinthians*, after the example of the Churches in *Macedonia*, to a liberal contribution for the poor diſtreſſed Saints at *Jeruſalem*. Thus alſo, *Acts* 11. the Diſciples of *Antioch*, as ſoon as they underſtood by the Prophet *Agabus*, that there would be a Dearth throughout all the World (which is the Scripture-phraſe for all *Judæa*) they determined to ſend relief unto the Brethren of *Judæa*, by the hands of *Barnabas* and *Paul*. For the Univerſal Church is but one Body, whereof *Chriſt* is the Head; one Family, whereof he is the Maſter; one Temple, or Spiritual-building, whereof he is the chief Corner-ſtone; and this ſtrict relation we have to one another, as members of the univerſal Church, is ſuch, that if one member of it ſuffer, all the members ought to ſuffer with it; and therefore a Soul void of pity and compaſſion, a Soul that cannot ſympathize with his ſuffering Brethren, though, as to outward appearance, he may be a Chriſtian, yet he hath not the Spirit of *Chriſt*, that Spirit of Love, which informs all his members, as the Soul doth all the parts of the Body, and makes them ſenſible of one anothers harms. *By this* (ſaith Chriſt) *ſhall all men know, that you are my Diſciples, if ye love one another.* And if we love one another (ſaith S. *John*) *God dwelleth in us*; and this Commandment have we from him, that he that loveth God, love his Brother alſo. Therefore (my Brethren) God by his Providence hath

now brought you to the *Teſt*, to try every one of you, whether you are true members of *Chriſt*, or no? It is *Chriſt* that hath ſent theſe his poor members to beg relief of you, and in as much as you do it, or not do it, to one of theſe little ones, remember, that you do it, or not do it to him.

But beſides the obligation you have from Chriſtian charity, Chriſtian equity alſo obligeth you to do it; *For whatſoever you would that men ſhould do unto you* in any condition, that you are bound by the Goſpel *to do unto them*; and therefore as you would deſire or expect to be dealt with in a time of Perſecution, ſo it is your duty now to deal with them. The times of performing ſome Goſpel-duties ſeldom occur, but when they happen (and they always happen by God's ſpecial Providence) we ought to look upon ſuch accidents as providential calls to the vigorous and exemplary performance of them; and who knows, whether God hath brought this evil upon our Brethren, not only for the trial of their Faith and Patience, but of our Love, Pity and Compaſſion, and of our willingneſs to miniſter unto the Saints. Therefore let us now acquit our ſelves like loving Brethren towards them, who are true Sons of that Mother Church to which they belong, and from which they never yet departed, from the beginning of the Reformation under the endleſs pretence of ſetting up purer Congregations, and enjoying purer Ordinances, and purer Worſhip; but from the beginning have kept the unity of Spirit in the bond of peace. Let us not be backward to Good, and diſtribute among them, for with ſuch Sacrifices God is well pleaſed. Let your abundance, as the Apoſtle ſpeaks, be a ſupply for their want; and who knows, but that God ſeeing our readineſs to relieve them in Perſecution, may be ſo well pleaſed, as to deliver us from Perſecution, and all the Judgments which we fear. If they have

have the benefit of our Money, our Church ſhall have the benefit of their Prayers; they will be obliged by our Charity to beſeech God to make up our Breaches, and heal our Diviſions; to unite us into the Primitive Apoſtolical Government and Communion; that our *Jeruſalem* may be as a City that is compact together, and once more become, as ſhe formerly hath been, the glory of all Reformed Churches, and terrible as an Army with Banners to her Enemies of *Rome*.

Therefore let every one of you be merciful unto them after his power; if thou haſt much, give plenteouſly; if thou haſt little, do thy diligence to give of that little; for if there be firſt a willing mind, it is accepted by God, according to what a man hath, and not according to what he hath not. Only I charge you, who are rich in this world, that you be ready to give, and glad to diſtribute unto them, laying up in ſtore for your ſelves a good foundation againſt the time to come, that you may attain Eternal Life, which God of his infinite mercy grant us all, through *Jeſus Chriſt* our Lord. *Amen*.

FINIS.